2: Morris T-5 (1937)1938 AK5 Lepcha AK5

scarf; he should be allowed to ride his own horse or another 671
good horse, and should be treated well, so that in the event 727
of your ever falling into his hands he may treat you well also. Any other prisoners should have their hands tied behind them, and they should be made to walk. Officers should be placed on old, worn-out horses, with broken harness and rope stirrups. Should an army be defeated and obliged to fly, they should not be reprimanded, but they should not be rewarded or receive any presents, even though the leader be a great man. The prisoners should receive what is necessary for subsistence, and also expenses for religious ceremonies, and men of rank should be treated well and with consideration.

"A man can only make a treaty for himself and his own descendants."

Concerning murder.

"The price for killing a gentleman who has 300 servants, 671
or a superintendent of a district, or a lama professor is 300 682
to 400 gold srang. For full lamas, Government officers, and 554
gentlemen with 100 servants the fine is 200 oz. of gold.

"For killing gentlemen who possess a horse and five or six servants, or working lamas the fine is 145 to 150 oz. of gold.

"For killing men with no rank, old lamas, or personal servants the fine is 80 oz. of gold.

"For killing common people and for villagers the price is 30 to 40 oz. of gold.

"For killing a man who has done good work for Government the fine is 50 to 70 oz. of gold.

"For killing unmarried men, servants, and butchers the price is 30 gold srang; and for killing blacksmiths and beggars, 10 to 20 oz. of gold.

"On the price being paid a letter must be written and a 671
copy given to each party saying that everything has been 682
settled. If a case is reopened a fine must be paid by him who opens the case. The murderer must write to the effect

2: Morris T-5 (1937)1938 AK5 Lepcha AK5

671 that he will not commit such a crime again. Part of the fine
682 can be given towards the funeral expenses of the deceased."

Ordeal by oil.

671 "The oil must be supplied by the Government and must
695 be of the finest quality. It is boiled in a pan at least three inches deep. In the oil a black stone and a white stone are placed, of equal size and weight. He who has taken the oath must first wash his hands in water, in milk, and in widow's urine. His hand is then bound in a cloth and sealed. This is done a day or two before the ordeal, in order to give him a chance of confessing. The vessel with the boiling oil is then placed so that the stones cannot be seen, and he has to take one out. If he takes out the white one without any burn he wins his case. He who gets the black stone is sure to be burnt, and loses his case. Should he who gets the white stone be slightly burnt, it means that he has partially spoken the truth, and wins half his case."

Concerning adultery.

671 "For violating a woman of different position 3 oz. of gold
684 have to be paid to the woman's relations, and 4 gold srang to Government, besides many things in kind.

"For violation of a woman of the same position as the man 2 or 3 gold srang and several articles in kind must be paid.

"If the woman goes of her own accord to the man he has only to pay 1 gold srang and three kinds of articles.

"Should one man's wife entice another married man to go with her, she has to pay seven kinds of things in kind.

"Should a man and a woman cohabit on a journey there is no fine."

Concerning the Lepchas.

144 "The Lepcha is the aboriginal inhabitant of Sikkim, and the prominent character in Darjeeling, where he undertakes all sorts of outdoor employment. The race to which he belongs is a very singular one; markedly Mongolian in

2: Morris T-5 (1937)1938 AK5 Lepcha AK5

next time you find yourself dining with a vegetarian teetotaller! When anyone inherits poison it cannot be thrown away or its special guardian, the demon Sung-Mu-Panden-Hla-Mo, would revenge itself on the person who did this. Also if the holder of poison can find no use for it within a reasonable time it should be used to kill off one's own relations: to this there is no moral objection. Karma Karbari, who gave me this information, believes that his wife was poisoned by Hlatam, for once she drank *chi* at her house; and died three months later. She commenced by spitting blood. This passed and was followed by dysentery: hæmorrhages followed, and finally her teeth turned black and cracked. This was soon followed by death. Once a very old and learned Lama came to the village on pilgrimage, and on seeing Hlatam he at once told her to get away from him, as he could see that she was evil. Hlatam does not kill people deliberately; but because she owns poison she cannot help herself, and is in the power of its demon. Before she dies she will hand it over to her son, when he too will then be forced to use it. At one time people were so afraid of this old woman that she was driven out of the village by Tafoor's father, when he was Mukhtiyar of the district. It was believed that she always carried the poison on her person, and for this reason he followed her to the fields and completely stripped her; but he did not find anything. It was shortly after this that she decided to join the Church. Tafoor says that he does not entirely believe the story, but, all the same, if he is ever called to Hlatam's house he will certainly hold her responsible for any subsequent illness, and will take his revenge accordingly. The Mandal, too, confirms the story and says that he was present when Tafoor's father searched her. He does not, however, believe that she really does own poison, and thinks it wrong that the poor old woman should be so maligned.

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While we were talking of Hlatam, Karma suddenly

2: Morris T-5 (1937)1938 AK5 Lepcha AK5

for the purpose of keeping hail away while the harvest was being reaped. Pashu asked Karma why he had run away: "I never did anything wrong to you," he said, "so when I return you had better come with me." This Karma refused to do. "Although I am your adopted son," he said, "you did only evil to me": but Pashu refused to acknowledge the truth of this. Once, in a fit of anger, he had told Karma to return to his own home, and he now reminded him of this. The Dorje-Lopön was also present at this time and advised Karma to stay where he was. Whenever he had previously run away, as he did on several occasions, his mother had always beaten him and sent him back: but he was then quite small. This time his mother merely said: "Go back, if you wish, or stay here. You are big enough now to decide for yourself, and it makes no difference to me." Karma's stepfather was pleased at his decision, as he was himself finding life none too easy. His wife was devoted to her youngest son, but she did not care overmuch either for Karma or his elder brother, and was long since tired of her husband. Karma, however, always liked his stepfather, and was glad to stay at home and help him.

After he had been living at home for about a year his elder brother fell in love with his paternal uncle's wife, and used often to go with her to the forest. The man's brother knew of this and scolded him for allowing such a state of affairs to continue, as a result of which the two brothers quarrelled. Before the younger of the two uncles was married he was in the habit of sleeping occasionally with his elder brother's wife. From the Lepcha point of view there was nothing wrong in this; but the elder decided that it was time to arrange his younger brother's marriage. The girl selected did not care for her husband and spent most of her time with Karma's elder brother. When her husband found out what was happening he took it very much to heart and shortly afterwards poisoned himself. Karma's brother was held responsible for the tragedy, and told that the least he could do was to pay for the necessary death ceremonies. To this he